THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Opportunities of doing kind actions are cast, like flowers, at the feet of all—like flowers in multitude, like flowers in their pure beauty in the sight of God, and of all good men."

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GOOD WORKS.

NOT a few of the many good Christian people in the world seem to find a difficulty in harmonizing the two apparently inconsistent propositions (1) of the efficacy of Christ's death on behalf of the sinner, and (2) of the necessity of good works. The usual argument is, that if Christ's death is of itself efficacious for the salvation of mankind then works cannot be required, and on the other hand if works are necessary, then it must be concluded that His death cannot of itself be of sufficient efficacy. It is not in these latter days alone that the teachings of the scriptures regarding the instrumentality of the death of our Lord for man's salvation have been misconstrued, but as far back even as the early days of the Christian Church the apostles found that the doctrine of the atonement by Christ which they had preached, had laid a foundation for the view that man's own endeavors and works had been altogether dispensed with. The result of such a perversion of Christian doctrine was naturally very pernicious, and some people seem to have allowed themselves to drift into evil courses, and a licentious mode of life, for we find the inspired apostle Paul reproving those who were guilty of such misconstruction. In writing to the Romans he said: "We be slanderously reported, and some affirm that we say, 'Let us do evil that good may come'" (ch. 3:8); and he did not hesitate to add that the condemnation of such was just. Again in the same epistle he presented the subject in this way: "Shall we continue in sin that grace may abound?" and he added the reply to his question in the words, "God forbid."

To a student of the New Testament it must be very evident that whatever may have been the teachings of the Apostles of our Lord as to the absolute efficacy of His death for our salvation, such teachings did not in any way remove or diminish the duty imposed upon all men to live righteous lives, and be earnest in the performance of good works. One among others of St. Paul's expressions, for instance, which the men of his day had misconstrued, and which even now appears to be sometimes misunderstood, is found in Ephesians 2: 8, 9, where he wrote: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." The apostle seems to have been sensible, however, that the above teaching might possibly be perverted, and so was beforehand, as it were, with his explanation, and immediately added, "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them." In writing to the Colossians this same apostle in his prayer for their increase of grace, hoped that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of the Lord. (Col. 1: 10.) Turning once again to his epistle to the Romans, we find him warning them that God would render to every man according to his deeds. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life, but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." (Rom. 2: 7, 8, 9.) To Titus he wrote that the object of Christ's dying for man was to redeem him from all iniquity, and purify unto himself a peculiar people zealous of good works. (Titus 2: 14.) He also desired him to show himself a pattern of good works (Titus 2: 7), and directed him to constantly affirm that they which had believed in God might be careful to maintain good works, adding the words, "These things are good and profitable unto men." (Titus 3: 8.)

St. James taught that faith without works was dead, being alone (James 2: 17); and rightly so, for such a faith would be absolutely useless both to oneself and also to others, because in the one case it would not make oneself a bit more kind and gentle and charitable, while in the other case no one else would in any way be benefitted by it. Our Lord Himself in completing His Sermon on the Mount, warned His hearers that not every one that said unto Him Lord, Lord, should enter into the kingdom of heaven, but only those who did the will of His Father in heaven. (Matt. 7: 21.)

It seems needless to multiply texts in support of the necessity of good works, but the clearest, perhaps, to the purpose is the description by our Lord of the great and terrible day of judgment, the day which will assign their destinies to every man and woman,

when the sheep and the goats are to be separated, the one on God's right hand and the other on His left. Those on the right will be termed by our Lord as the blessed of His Father, and they will be invited to inherit the kingdom prepared for them from the foundation of the world. And why? Because they had been careful to maintain good works. "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me; * * * Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." (Matt. 25:34 to 40.) At first sight this might seem to militate against the tenor of the gospel which lays down that our claim to salvation is the merit of our Lord through faith, and not our own good actions and deeds, but in reality it does not do so. The account merely discloses the true nature of faith, which, as before stated, is dead, being alone, and useless to salvation unless accompanied in harmony with itself by works of love and charity and mercy.

The fact should not be forgotten that in the work of salvation there are necessarily two things which operate, namely, the cause and the effect. The offer of salvation by God is a most kind and gracious one, totally undeserved on our part. The wonderful glory and honor and happiness offered are beyond all human conception, and of course far beyond the deserts of men's virtue and goodness here below. A kind and beneficent offer such as that of eternal salvation may, however, easily be one to which a condition may be attached; and scripture makes it clear to us, as we have already seen, that God's gracious offer to man is made on certain terms. No man can ever attribute his salvation to anything but the bounty of his Creator and Savior, but he should remember that he can attain to a reward only by compliance with the terms attached, and these terms necessitate a strict obedience to the principles and laws of the gospel, and the performance of good and righteous works while here on earth.

While reading our Lord's description of the judgment day, to which allusion has already been made, it cannot but be noticed that He took His criterion of character from works of mercy and love, and it was those only who had performed these works who were to enter into the kingdom prepared for them. They were thus rewarded for their works, because it was true faith that wrought these works, while of course the real ground of their acceptance was that same true faith which they had exercised. Faith was the principle or cause, and works the effect or results. and showed the soundness of the principle from which they sprang.

Good works are even more than the proof of a strong and saving faith, they are a means of grace. By doing good, men become better, just as by doing evil they become worse. The more men do

evil the more they grow to love it, and thus by degrees they become habitual evil doers. So it is in the matter of good actions, the more men do that which is good the more they learn to love good for its own sake, and thus the doing of good is established as a habit within them, a habit which soon becomes an easy and a pleasant one. All good works which spring from such righteous inner principles as faith and love will react upon those principles and strengthen them to still greater efforts, and will thus make a man better, both inwardly and outwardly, for all the good that he does. Jesus said on a certain occasion: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." (John 15:8.) Thus He laid down as a true text of Christian character, the bearing of much fruit. The object and tendency of the Christian religion is to make people better here on earth and to draw them on to the performance of good and righteous works, and no man may properly claim to be a true Christian who does not strive after the performance of good works, and the furthering of the cause for which his Savior rendered up His life. One's righteousness ought to be active and not merely passive, otherwise there can never be any advancement of one's spiritual growth.

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ORIGINAL AND COUNTERFEIT.

"OUR opposing religious views are merely different ways of looking at the gospel, just as looking at different sides of a building. We take a view of one side of the building, you of another side, and so on." The above idea was conveyed in the remarks of an ecclesiastical dignitary of the Church of England.

If we turn the light on this theory will it not shrivel up as does the mushroom under a scorching sun and become unpalatable to serious investigation? Should not each view or side of this building have its proper sustaining value and fixed relationship to the whole structure?

Let us consider these sectarian views as photographic pictures, and then we need not accuse anyone of having defective sight; but we can say that such photographs are taken on a cloudy and misty day, when objects are indistinct so that the retoucher must needs make the picture presentable, no matter how deceptive or untrue it may be. He does not see the original, but in order to please the people and ensure his employment he makes the pictures look good at a distance.

After the retouching we compare the photographs with the original building and find as follows: A window light is obliterated; inspiration and revelation are no more considered necessary; but man's wisdom supplants the necessary influence and inspiration

of the Holy Ghost. In consequence we have doubt and uncertainty.

Truly the prophet said: "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee." The door is very dim on the picture; the dual nature of the atonement is misunderstood. Mankind is being taught that "the blood of Jesus Christ, his son, cleanseth us from all sin," if we merely believe, and that we are not required to "walk in the light as he is in the light." (I. John 1: 7.) Our Savior said: "I am the door; by me if any man enter in he shall be saved * * * " (St. John 10: 9), and "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (St. John 10: 1.) Also our Redeemer said that the baptism of water and Spirit were essential to enter into the kingdom of God (St. John 3: 5), and although He taught His disciples to go into all the world and baptise, still some schooled religious teachers claim that it is an absurd form, and other divines preach infant damnation. All the foundation is not shown on the photograph. Where are the apostles and prophets and evangelists and teachers, etc., that were "for the perfecting of the saints and for the work of the ministry * * * till we all come in the unity of the faith" (Eph. 4), and where is the foundation of all faith; a true and living God with bodily parts in whose image we are created? Why is revelation not necessary?

Can we make a building as good as the original from our defective or indistinct photographs as a pattern, or must we seek the divine guidance of the heavenly Architect? What plans have we to build from? What material shall we place in the foundation? Have we the authority to build?

We can not build according to our indistinct photographs and make a complete building as constructed by God through His Son Jesus Christ upon the rock of revelation. Man-made additions and omissions will not frame a perfect structure. To perfect the structure, we must have the essential parts and also authority from the Omniscient God. His house is a house of order, and must be built according to the Divine pattern. Man may ignore order and system, but in so doing he is committing the evil foretold by the Prophet Jeremiah. (Jer. 2: 13.) "For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The Latter-day Saints realize that a necessary preparatory work was done by great men during the reformation, and do not depreciate the efforts of such men as Calvin, Wesley, Knox, Luther and others; but assert that for our little earth there can be but "One Lord, one faith and one baptism" (Eph. 4: 5); that otherwise God is the author of confusion.

If we examine the respective claims to authority we will see that the Roman Catholic Church claims that "She from the very beginning, from the ascension of Christ up to the present, has always and everywhere asserted, taught and defended that she is the selfsame, identical Church which Christ Himself built * * * and consequently to her, the Catholic Church, rightfully belongs all those marks, powers, properties and prerogatives which as we have seen, characterized the Church of Christ." This statement is made by the Right Rev. Lawrence Scanlon.

For the Greek Catholic Church we have the words of the Most Rev. Dionysios Latas. "The Greeks immediately after the coming of Christ undertook to develop Christendom and form and systematize the Christian Church, which is the church of the East, the primitive church, which for this reason may be called the mother of Christian churches, and consequently the church in which the first doctrines and fundamental Christian truths are kept in store."

Even the Anglican Episcopal Established Church disclaims her origin through the revolt of Henry VIII., and asserts that she is a branch of the universal church founded by the Savior of mankind, and yet in the "Perils of Idolatry," page three, is this statement: "Laity and clergy, learned and unlearned, all ages and sects and degrees, have been drowned in the most abominable idolatry, most detested by God and damnable to men, for eight hundred years and more." No wonder that men are perplexed. "O consistency thou art a jewel." As John Wesley says:

"Where shall we wander now to find
Successors they have left behind?
The faithful whom ye seek in vain
Are minished from the sons of men.
Ye different sects who all declare:
'Lo! here is Christ,' or 'Christ is there!'
Your stronger proof divinely give
And show me where true Christians live."

To-day our little world harbors several hundred religious organizations or sects. Some have proven to be as a house divided against itself; fermenting strife, contention and intolerance. One writer of the nineteenth century defines intolerance as being "ignorance and prejudice on the warpath." It is unquestionably a true figure.

Some religious denominations have good, uplifting principles, while some advocate theories that are as substantial as bending ice, and almost all claim authority from God. Will these contending sects, teaching diametrically opposite doctrines and omitting essential truths, if put together, make a perfect building, and fulfil the ultimate desires of God? No, for all of these put together have no divine authority. Some religious leaders have realized the apostate condition of the world. Roger Williams, a

Baptist preacher, relinquished his position as pastor over a large American church because there was "no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking." We detect a counterfeit coin by its weight, markings and composition. We should prove the Church of Jesus Christ by its authority, teachings and organization.

The Church of Jesus Christ should be built upon the Rock of Revelation as it was anciently (Matt. 16: 17, 18), with men called of God as was Aaron (Heb. 5: 4); having apostles, prophets, teachers, etc., each being as essential to the Church as the different members of the body are to this fleshly tabernacle. (I. Cor. 12.) The first principles promulgated will be faith, repentance, baptism and the laying on of hands (Heb. 6: 1, 2), and we should look for these principles in the true church, for "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. * * * If there come any unto you, and bring not this doctrine, receive him not into your house." (II. John 9, 10.)

Inspired prophecy is as reliable as history. History is the recorded fulfillment of prophecy. Those in this dispensation who accept Jesus Christ as their Redeemer believe in some of the truths of the Bible, and should accept all the inspired writings of the prophets. They tell of the establishment of the Church in the beginning, predict a falling away and an apostasy, and also tell us that the kingdom of God will be re-established in the latter days, never again to be taken away nor given to another people, and that the restored gospel is to be preached to every nation, kindred, tongue and people before the second coming of our Savior. "As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be." (Matt. 24: 27.)

Cork, Ireland. A. A. Ellis.

GOD'S WORK.

The hands that do God's work are patient hands,
And quick for toil though folded oft in prayer;
They do the unseen work they understand
And find no matter where.

The feet that follow His must be swift feet,
For time is all too short, the way too long;
Perchance they may be bruised, but falter not,
For love shall make them strong.

Now! it is gone—our brief hour travel post,
Each with its thought or deed, its Why or How:
But know, each parting hour gives up a ghost
To dwell within thee—an eternal Now!

S. T. Coleridge.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 22, 1910.

"WHAT THINK YE OF CHRIST?"

THE question is a momentous one. Since the dawning of that resplendent morn when listening shepherds heard angel voices chanting the heavenly song of peace, men have asked each other in solemn tones, "What think ye of Christ?" And few have been able to answer truly, "He is the Son of the living God." From the day when those wise men of the East set out upon their tireless quest of Him, saying, "Where is He that is born king of the Jews?" earnest pilgrims have passed and repassed each other on life's highway with the question ever upon their lips, "Where may we find Him who shall reign as King of kings and Lord of lords?" And few there be who can with certainty point the way.

But what think ye of Christ and His mission? Was He a myth invented for the play of some imaginative writer's fancy; an hypothesis designed by some wily sage as a basis upon which to erect a system of philosophy? Or, was He in reality what the Holy Scriptures declare Him to be, the Son of God and the Redeemer of the world? Every inch of the ground between the first proposition and the last has its votaries, and these are engaged in continual warfare over the question.

The evidences in favor of the Biblical estimate of Jesus, the Christ, are so overwhelmingly conclusive that to engage in a discussion seems to the spiritually inclined mind, merely an argument for argument's sake, rather than a discussion from which profit may come. However, as the season is conducive to deeper consideration of spiritual things, and especially of the question of Christ's divinity, we regard this sort of reflection as clarifying to the mental vision and nourishing to the soul.

Minds of different texture and different construction require evidence to suit their various capacities, but at the outset let us observe that thrice blessed are they who are capable of such impressions as that which enabled St. Peter to declare with unquestioning confidence, "Thou art the Christ, the Son of the living God." Minds like Peter's are not left to grope about, blindly feeling their way through the labyrinthal vagaries of men's philosophy like the gleaner searching through a bushel of chaff for a grain of wheat, but they come at once into the daylight

of truth by the endowment of faith. They are always leaders in spirituality. In their hearts the "day star" is brightly shining.

Another class is composed of those who are full of doubt and take a certain pride in their indecision and lack of knowledge. They call themselves sceptics, or agnostics, or even atheists. They assume a sort of superiority, as ignorance is wont to do, calling themselves deep thinkers. They say, "Seeing is believing," being unaware of the fact that optical illusions are far more common than spiritual deceptions. God will enlighten those who seek Him in faith, but these haven't sought Him in faith, being doubters. To them Christ's claim to Divinity has its doubtful side, and they look for that side with whatever energy they apply to the question. It is a non-progressive mind that seeks to establish the negative of every proposition set forth. To the sceptic, therefore, the building on faith in Christ is unnecessarily arduous, for there must be first the clearing away of the debris of doubt before the structure of faith may be reared. There must be argument and persuasion and example to bring him to the point of seeking wisdom through the Divine source of light.

There are two broad classes of doubters—those who by their sinfulness have banished from their souls the spark of heavenly life which accompanied them from that "imperial palace whence they came"; and those who, surfeited with the indigestible stuff served up by their spiritual keepers, or repelled by the glaring disparity between the teachings and the conduct of those who pose as men of God, have turned in disgust from all religious contemplation. These latter respond readily, as a rule, to the call of truth and the force of example, but the former are more sluggish. It takes time and trouble, patience and long-suffering, to reach them; yet they are the children of God, and our brothers and sisters, and we are willing to labor with them as He gives us light and strength, and to that end do we wield our pens and raise our voices in a world of sin and unbelief, declaring that Jesus of Nazareth, whom the Jews crucified on Mount Calvary, was indeed the Son of God.

In a splendid article which appeared in the *Star* for November 17th, contributed by Elder Ben A. Critchlow, the fact that Jesus Christ was a real personage of historic importance, is shown quite conclusively. To quote in part: "There is not a baptism performed but is a living evidence that Jesus said, 'Go ye therefore and teach all nations.' * * * There is not a communion celebrated but is a witness to that last supper, and that parting cup of blessing which He desired should be thenceforth taken in remembrance of Him. There is not a Lord's Day that brings its sweet rest and worship to a toiling world but declares that Jesus died and rose again."

We might say, furthermore, that He has left the impress of His powerful personality so indelibly stamped upon the laws of civ-

ilized nations and peoples, that the centuries since He delivered His sublime teachings have in no wise blurred the characters, but rather have brought them out in clearer relief. Although nearly nineteen hundred years have elapsed since His place was found among men, no code of morals or rule of conduct has ever been advanced that could with any show of reason be compared for sublimity or practicability with the elements of the Sermon on the Mount. This wonderful influence has remained because it possessed inherently the power to survive. No system devised by mere man could withstand the fierce opposition to which the teachings of Christ have been subjected throughout the ages. There has been no occasion for the modification or retraction of any principle laid down by Him and the nearer the laws of nations are drafted according to His specifications the higher in the scale of civilization they rise. It may with reason be said that the act of incorporating the Christ-mind into any nation's laws is an evidence of that nation's moral and ethical advancement. Cause and effect are here so intimately related that no discrimination is necessary. But, whenever a kingdom arises, exalted enough in character to abide by all the laws of this same Christ, then we may expectantly look for His return to assume the reins of government. The leaven of His doctrine set working two thousand years ago is permeating the world and soon will have encompassed the whole earth. Kingdoms and principalities may arise and decay, and nations spring up from the ashes of nations gone before, flourish for a season, then go the way of the world, but His words and His doctrines shall endure to the last, "eternal, unchanged, evermore."

And what manner of man was He to look upon, this Redeemer of the world and Perfecter of men? Artists have exhausted themselves to reproduce on canvas His features, and the expression of the character attributed to Him by writers; who likewise bent every faculty to make Him known. Of the paintings extant we have in this place little to say. In the estimation of our untrained mind, there is nothing worthy of Him; but we recently came across a pen picture which interested us, and we are pleased to reproduce it here:

"The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot were Jesus commenced His ministry, by Publius Lentulus, Governor of Judea, to the senate of Rome, Cæsar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office.

"'Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living amongst us, and of the gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and

comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked.

"'In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men.'"

Add to this testimony the impassioned words of the poet, and we have an excellent picture compounded of two sources, the first as impressed upon the eye of a beholder, and the second as conceived in the heart of a devout believer:

"How wonderful that face, the burning tongue
Of Seraphim would fail to picture it.
Divinely sweet, unfathomably calm,
Unutterably tender, in the eyes
Patience so godlike and compassionate,
A look of Mary round the sacred lips
That wear a sign of weariness repressed,
As though pain dwelt a little farther back.
How young He seems, and yet He seems not young,
But grave and gentle, as if many cares
Pressed on an infinitely loving heart."

During the coming week all Christendom will join in commemorating His advent and honoring His name. The majority will no doubt enter into the occasion with proper spirit; seek to alleviate suffering and want; cultivate the quality of universal brotherhood and in every way promote unselfishness and good cheer, as befitting disciples of the Great Ensign of "peace on earth, good will toward men." But others—and we are exceedingly sorry it is so—will dishonor the name they profess to cherish, by defiling their bodies, which otherwise might be the dwelling place of the Spirit of God, His holy temple. No Latter-day Saint will be among those who desecrate the memorial of Christ's birth by unholy thoughts and practices. It is a pitiful thing at any time, but especially so when the sanctity of Christmastide pervades the earth, to see men and women, created in the image of God, sunken lower than the beasts. Hasten the day when all men everywhere may rise above all manner of evil and join with one heart and voice in emulation and praise of the "Holy One of Israel." Then shall the love of God prevail and there shall be none to hurt or make afraid in all His holy mountain, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

S. N. L.

APROPOS "WHERE THE MODERN CHURCH FAILS."

THE forcible comments made by Rushby C. Midgley in a recent *Star* provided much food for thought.

The words of Rev. A. J. Waldron, viz.: "We must have a revolution in the pulpit," are a bit behindhand, inasmuch as it is patent to all who are alive to the fact that the revolution spoken of has been existent for many months. The theological unrest of the last few years has revolutionised the teachings of nearly all denominations. It is evident that in a single Church of any one denomination you could not get two men to teach one doctrine in the same way.

"One man's opinion is as good as another's," is their rule of honor. Hence you have churchgoers asking the stereotyped question, "What have we to believe?" Modern preachers have a tendency to reduce the doctrines of Christianity to mere material dogma: they would strip religion of the supernatural.

A modern writer, in summing up the Christian belief in the Godhead states, "Christians worship three mental images." How near the truth this is, generally speaking!

Whilst speaking with a layman of the Wesleyan persuasion on the subject of the "Personality of God," I quoted him one verse of Tennyson's "Crossing the Bar," which includes,

> "I hope to see my Pilot
> Face to face
> When I have crossed the bar."

I asked him if this hope was his, and he said it was. I then asked him what he expected to see, and he said, "My Heavenly Father." "In what shape or form?" asked I. The thought had never struck him before—he believed in the "mental image," an *immaterial* God.

Much devolves upon us who have received the truth as it is in Christ Jesus. We must all be preachers of "The Infallible Gospel" wherein there is no flaw. Each in our own way must strive to show forth its beauties to the dwellers in Babylon. Semblance will give way to reality. The religious show of the world is beginning to totter. Ceremony and ritual do not satisfy the soul. Let us as true saints of the Most High be zealous in our labors to set before the world principles of life and salvation which, if lived up to, will satisfy the hungry ones flocking to shepherds who fail to give them food.

Gateshead. AUBREY PARKER.

KEEP THESE TWELVE THINGS IN MIND.

The value of time. Lost capital may be restored by diligent use of experience; time lost is lost forever.

The success of perseverance. "Keeping everlastingly at it" brings the hoped-for result.

The pleasure of working. The only really unhappy, rich or poor, are the idle.

The dignity of simplicity. When the "frills" are off, the man is "on."

The worth of character. In the last analysis the only real value is a clear conscience.

The power of kindness. It wins when all coercive measures fail.

The influence of example. Practice does more than precept in showing the way.

The obligation of duty. Your concern should not so much be what you get, as what you do for what you get.

The wisdom of economy. The man who saves makes more than he saves.

The value of patience. "All things come to him who waits."

The improvement of talent. Talent is the only capital which compounds itself by exercise.

The joy of originating. The happiest man is he who does the best thing first. The creative instinct should be encouraged for the pure joy found in its demonstrations. The subsequent financial reward brings no such pleasure as that first sense of having made a new thing or conceived a new idea.—*Juvenile Instructor.*

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived December 18th, 1910, per s.s. *Canada*: Nathaniel Ludlow, Spanish Fork, Utah; Coulson Rich, Wilford Reeder, William G. Gidney, John H. Watkins, Brigham, Utah; James E. Chapman, Blackfoot, Idaho; John C. Cairns, Arbon, Idaho; John S. Storey, North Ogden, Utah; James A. Layton, Layton, Utah; William Henry Wheelwright, Rexburg, Idaho; Milford N. Kunz, Bates, Idaho; James Christensen, Weston, Idaho; Jacob M. Lauritzen, St. George, Utah; Lyman W. Poulson, Richfield, Utah; James J. Dahl, Midvale, Utah; John P. Pehrson, East Jordan, Utah.

Appointments.—The missionaries who arrived for Great Britain, December 18th, 1910, have been appointed to labor in the following conferences: Wilford Reeder, Nathaniel Ludlow, William Henry Wheelwright, Liverpool; John S. Storey, James A.

Layton, London; William G. Gidney, Norwich; John H. Watkins, Nottingham; James E. Chapman, John C. Cairns, Scottish; Coulson Rich, Sheffield.

Successful Socials.—An entertaining social was held Thursday evening, December 8th, 1910, in the Park Hall, Sunderland (Newcastle conference), in honor of Elder Cyrus W. Card, who has been released to return home. A host of saints and friends turned out to the social, and a fine time was had, songs, recitations, games and dancing being the main features of the evening.

On Thanksgiving evening the elders, saints and friends of the Portsmouth branch (London conference) held a successful social gathering. An interesting program, appropriate for the occasion, was rendered, and refreshments were served by the sisters. The next evening a similar party was given by the lower departments of the Sunday School.

A Grand Bazaar.—A bazaar and sale of work was held in Forester's Hall, Hull (Hull conference), December 7th, 1910. The Relief Society of the branch, assisted by friends, presented a very beautiful picture in the artful display and arrangement of their work, decorating the hall, and displaying the preparatory work for the event. The programmes furnished by Mrs. B. Johnson, in both the afternoon and evening, were interesting as well as entertaining features. Special mention is due the sisters who were happily engaged with determined hope of success from the beginning of the attempt to hold a bazaar. Their hopes and ambitions are not relinquished in realizing £8. 3s. 9d., clear of expenses. The refreshment counter arranged and conducted by the Misses Grace Collins and Marion Barrett was especially a corner of interest and attraction. A number of strangers paid visits during the afternoon and evening, expressing interest and pleasure.

Baptisms.—A baptismal service was held in Bridgeman Street Baths, Bolton (Manchester conference), December 8th, 1910, when one more honest soul was added to the fold. Elder Lionel E. Williams officiated.

In the Full Street Baths, Derby (Nottingham conference), on Saturday, December 10th, 1910, five candidates were initiated into the fold of Christ by Elder Frederic C. Clark.

At a baptismal service held at "Deseret," South Tottenham, London (London conference), on December 9th, 1910, Elder J. M. Richards baptised one convert. At the same place on December 11th, Elder T. A. Abel baptised another convert.

On December 11th, 1910, at a baptismal service held in the Beach Baths, Aberdeen (Scottish conference), one person was baptised, Elder George E. Stoddard officiating.

One more convert was added to the Church by baptism on December 9th, 1910, at Carnoney, Omagh, County Tyrone (Irish conference). The ceremony was performed by Elder John A. Beck. The young man who was baptised has practically converted himself by reading tracts and books which were left in that district by the elders a year or two ago and by books which he has procured from Liverpool.

At a baptismal service held November 14th, 1910, at Bloemfontein (South Africa), three more candidates were initiated into the fold of Christ, Elder Franklin R. Gardner officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson V.—Faith.

Text: We believe that the first principles and ordinances of the gospel are: (1.) Faith in the Lord Jesus Christ; * * *—*Articles of Faith, IV.*

I. Nature of Faith.

1. Paul's definition. (Hebrews 11: 1.)
2. Belief, faith, and knowledge compared. (a) Contrast passive belief as mere intellectual assent with active faith. (b) Consider illustration of belief in Christ as professed even by wicked spirits. (James 2: 19; see also Mark 5: 1-8 and Matt. 8: 28-34; Mark 1: 24; 3: 8-11.) (c) Compare with instances last cited, Peter's confession of Christ. (Matt. 16: 15, 16; Mark 8: 29; Luke 9: 20.)
3. Faith and works. (I. John 2: 3-5; James 2: 14-18; John 14: 21; Matt. 7: 21; B. of M., I. Nephi 15: 33; II. Nephi 19: 11: Mosiah 5: 15; Alma 7: 27; 9: 28; 37: 32-34; 41: 3-5.)

II. Faith a Gift of God.

(I. Cor. 12: 9; Romans 12: 3; Ephesians 2: 8; compare Matt. 16: 17; John 6: 44, 65; B. of M., Moroni 10: 11.)

III. Faith Essential to Salvation.

1. Salvation provided through the atonement of Christ (as shown in last lesson).
2. Remission of individual sin dependent on individual acceptance of Christ's sacrifice and obedience to His requirements. (Mark 16:16; John 3:15, 36; 4:42; 5:24; 11:25; Galatians 2:20; B. of M., I. Nephi 10:6, 17; II. Nephi 25:25; 26:8; Enos 1:8; Mosiah 3:17; III. Nephi 27:19; Helaman 5:9; Doc. and Cov. 45:8; see also Acts 2:38;

10:42; 16:31; Romans 10:9; Hebrews 3:19; I. Peter 1:9; I. John 3:23; 5:14.)

3. Without faith it is impossible to please God (Heb. 11:6).

4. A condition necessary to true faith—consciousness of one's own sincerity and of both desire and endeavor to conform to the laws of God.

5. Observe that faith in Jesus Christ insures faith in the Godhead, and in the scriptures as the embodiment of the word of God, as also in the authority and ministrations of the holy priesthood.

IV. Faith a Principle of Power.

(See Doc. and Cov., Lectures on Faith, 1:19; see also "The Articles of Faith," pp. 106-109.)

General reference: "The Articles of Faith," Lecture V., pp. 98-112.

DIED.

Hunt.—At Sheffield, November 20th, 1910, Sister Ellen Hunt, aged 31 years. Deceased was baptised a member of the Church December 28th, 1909, and has been a faithful member of the Church since that time.

McCready.—At Luton, England, October 9th, 1910, Henry Louis McCready, aged 23 years, also his father, John Brown McCready, November 29th, 1910, aged 46 years.

Starnthorpe.—At Wakefield, December 9th, 1910, the son of Brother and Sister Starnthorpe, aged two-and-a-half years.

Collett.—At London, December 7th, 1910, John J. Collett. Deceased was a counselor in the presidency of the North London branch, which position he filled with credit.

Henderson.—At South Shields, November 29th, 1910, Jane Henderson, aged 80 years. Deceased was a member of the Church for over sixty years, and was faithful to the end.

CONTENTS:

Good Works 801
Original and Counterfeit 804
Poetry:
God's Work 807
Editorial:
"What Think Ye of Christ?" ... 808
Apropos "Where the Modern Church Fails" 812
Keep These Twelve Things in Mind 813
From the Mission Field 813
Sunday School Lesson for Theological Department 815

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